Totum Hominis.

BEING A

SERMON

Preached at St. *Michaels Cornhill* on Tuesday *November* 26. 1661. upon occasion of the Festival Meeting of the Gentry and other Natives of the County of

STAFFORD.

By M. F. D.D. *Preacher of Gods Word* at Hammersmith.

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Prov. 24. 21. *My son fear thou the Lord and the King, and meddle not with them that are given to change.*

LONDON,

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2253.07

Reverendo in Chriſto Patri

JOHANNI Dom. EPISCOPO

Covent. & Lichfield.

Concionem hanc qualemcunq; ab eo candidè auditam benignè acceptam

Humillimè D. D.

Matthæus Fowler

In Grati animi Teſtimonium.

Obnixè rogans τὸν ἀρχιποιμένα καὶ ἐπισκοπον τῶν ψυχῶν, ut illi vitam prolixam, Gubernationem fælicem, res omne genûs proſperas, & Eccleſiæ Anglicanæ ſplendorem priſtinum pro ſummâ ſuâ miſericordiâ largiri velit.

To the Christian

READER.

More particularly

To his much Honoured Country-men, the Gentry and other Natives of the County of *Stafford.*

Dear Christians and Countrymen,

His Sermon, which was grateful to the Eares of many of you in the Delivery, comes now to be presented to your View: not that the Author was ever guilty of much Ambition to be seen in Print; but being overcome by importunity, he was fain to say as Elisha *to the*

2 Kin. 2. 17. *the sons of the Prophets,* Send. *If any thing contained in it may contribute but one Mite towards the advancement of Religion and Loyalty, that truly* Good Old Cause; *He hath his End in Printing it: and let God have the Glory.*

Yours

in all Christian offices

M. F.

A SERMON, &c.

Prov. 24. 21.

My Son fear thou the Lord and the King, and meddle not with them that are given to change.

WEre I (according to *Crates* his wiſh in *Plutarch*) upon the higheſt mountain in the World, and had a voice able to reach the utmoſt bounds of the earth; I know not a fitter Counſel to proclaim from thence to the ſons of men, than this I have now read unto you: I hope therefore it will not be deemed unſuitable or unſeaſonable to my preſent Auditory, the Flower of my dear Native Country. And ſince you intend this day to ſeal your friendſhip with one another, by feaſting together, give me leave to preſent you with one diſh of *Solomon's* providing, which (though it may not reliſh with diſtempered palats, yet unleſſe it prove diſtaſtful by my rude dreſſing of it) I dare boldly affirm is wholſome food for your ſoules; and being digeſted by a conſcientious practice, will

Plut. Περὶ παιδ. ἀγωγ.

make you grow up to an eminent ſtature in Chriſtianity, and become children worthy of ſo wiſe a father as *Solomon*; *My Son, fear, &c.*

What *Solomon* ſaid of fearing God, and keeping his Commandements, is no leſſe true of this counſel in the Text, that it is *Totum hominis*, the ſum and upſhot of mans duty, conſidered as a Chriſtian, as a Subject, or as a prudent man. And as he cloſed up his *Eccleſiaſtes* with that precept, ſo (if we may give credit to the Jewiſh Rabbins, and other learned men) this Book of the *Proverbs* was at firſt concluded with this ſerious counſel and advice; and all thoſe grave and wiſe ſentences which are ſet down from the 22. verſe to the end of the Book, were fragments collected out of other writings of *Solomon*, (which are loſt) by the ſervants of *Hezekiah*, and other holy men.

Grot. Annot. in locum.

In this, and the following Verſe, we may conſider *Solomon* under a twofold notion: Firſt, as a Counſellor, giving grave and ſober advice; *My ſon, fear thou, &c.* Secondly, as a Judge, pronouncing ſentence upon thoſe that ſhall neglect his counſel, and walk contrary to it, *For their deſtruction ſhall riſe up ſuddenly, &c.*

I ſhall confine my diſcourſe only to the former, wherein we have, firſt, the commendation of the counſel; ſecondly, the counſel it ſelf.

The Commendation lyes in this, that it is ſuch advice as may well befit a father to give to his ſon. And indeed, if you caſt your eyes upon thoſe counſels in this Book, which have *Fili mi* prefixed before them, you ſhall find them moſt excellent in themſelves, and moſt worthy of our acceptation; eſpecially if you conſider that theſe are the counſels of *Solomon*, one who had the Brains of a wiſe man, as well as the Bowels of a Father; one eminently famous for his wiſdome among the ſons of men; and his wiſdome is ſo much the more worthy of our regard, in that it was not (like the wiſdome of

of *Achitophel*, from below, earthly, ſenſual, devilliſh; but it was from above, pure, and peaceable: It was God that gave him a wiſe and underſtanding heart, and this Counſel being indited by the Spirit of God, who held his hand, and guided his pen in the writing of it, muſt needs be the Product of Religious Wiſdome. 1 Kin. 3. 12.

I know indeed, the perſons to whom he gives this advice, were not his ſons in the ſtrict acception of the word; but this loving compellation is *captatio benevolentiæ*, whereby he would inſinuate himſelf into the affections of thoſe that ſhall read his writings, that he might the better prevail with them to cloſe with his advice; and 'tis as if he had ſaid, He that feares God and the King, ſhall no longer be accounted my ſubject or ſervant, but my Son: or if you look upon *Solomon* as giving this counſel or precept in Gods name, and ſpeaking as in his perſon, then it intimates thus much to us, that he that feares God for himſelf, and the King for Gods ſake, is the ſon of God.

But from the Commendation we paſſe briefly to the Advice it ſelf, which conſiſts of two parts: the firſt directing us what to do, *Fear God and the King*: the ſecond directing us what to avoid; *Meddle not with them that are given to change.*

We begin with the former, wherein we have a double object, *God* and the *King*, joyned together in one act or duty of fear. We ſhall conſider the objects firſt ſingly, and then as they ſtand in conjunction together.

The firſt object of our fear is *God*; and we ſhall never do amiſſe if we begin here, for *The fear of the Lord is the beginning of Wiſdome.* It is indeed an Introduction to all Religion, and therefore is more frequently preſſed upon us in Sacred Scripture than any other duty; becauſe it is φίμωσις ψυχεως, the bridle of the ſoul, or rather the whole man, keeping every faculty Prov. 1. 7.

and member within their due bounds. It looks to our love that we fix it not upon unworthy objects, nor entertain into our bosomes any Rival or Competitor with God: To our hatred, that we wisely distinguish betweene mens persons, and their sins: To our desires, joyes, griefs, *&c.* that they be not inordinate or immoderate, unwarrantable or excessive. It looks to our devotion, that it be not formal or hypocritical, and generally to the whole man, that it be not prophane and licentious. It looks to our eyes, that they glance not wantonly; to our eares, that they neither itch after corrupt doctrines, nor yet be defiled with λόγοις αἰσχροῖς, filthy and corrupt communications: To our tongues, Jam. 3. 6. that they be not set on fire of hell (as St. *James* speaks) with slanders and detractions: To our hands, that they meddle not with *Naboth*'s Vineyard, and much lesse with Gods heritage: To our feet, that they be not swift to shed blood, or carry us to the doing of such things as are dishonourable to God, injurious to others, or our own souls: and, lastly, to our hearts, that they be not stollen from God, by the deceitfulnesse of sin. And surely there is no disposition of the soul more proper towards God, than this of fear. For although God stoop so low as to vouchsafe us the favour of loving him, yet that infinite distance that is between God and us, shews plainly that there is not so proper a fitnesse of this Affection, as that of fear, which suits so well between our basenesse and his Glory; that the more disproportion there is between God and us, either in reference to his greatnesse or his goodnesse, the more due and proper is our Fear of him.

Neither is it a duty lesse necessary than proper for us to perform, since without this we are no better than practical Atheists; for *Primus in orbe Deos fecit timor.*---And indeed, where the fear of God hath taken possession of the heart, it will have an influence upon our

our whole carriage, both to God and man. In reference to God.

First, it will make us careful to avoid all thoſe ſinful wayes which are diſhonourable to God, and injurious to that Love which he hath manifeſted to us in his Son. This made *Joſeph* reject with indignation the inticements of his wanton Miſtris, and cry out, *How ſhall I do this great wickedneſſe, and ſin againſt God?* This made the fair and conſtant wife of *Joakim*, to withſtand the Grace-wanting Rhetorick of the Iſraelitiſh Elders. But if this bridle of fear be not upon our necks, we ruſh headlong into all manner of enormities, and ſtick at no ſin how foul ſoever. Hence the Apoſtle reckoning up the outragious impieties which wicked men did break into, adds this as the ground of all, *There is no fear of God before their eyes.* Rom 3 à 12. *ad* 18. I have not time to inſiſt upon the uſual diſtinction of Fear, into Servile, Filial, and initial, mixt of both. It may ſuffice to tell you, that the Filial fear which ariſeth not from the ſmart of Juſtices whip, but from the love of God, reconciling himſelf to us in Chriſt, and of an enemy becoming our friend and father: this is the proper Chriſtian fear; although it were well, if the former kind had any influence upon many mens hearts, for it might in time become an Handmaid to uſher in that more noble and genuine fear, as the Needle drawes the thread after it. But alas, the wickedneſſe of moſt mens lives, teſtifies to their faces, that they are ſtrangers to all fear of God. Durſt we for every trifle blaſpheme the great God of heaven, if we feared him? The Jewes have a conceit, that the ſin of the Iſraelite ſtoned for blaſphemy, *Levit.* 24. was onely this, that he named the Τετραγράμματον, the four-letter'd Name of God (*Jehovah*) which they conceive ought not to be mention'd. Shall their fear keep them from naming the dreadful Name of God, and ſhall not our fear keep us from abuſing it? Durſt we rebell againſt Pſal. 130. 4. Levit. 24. 14.

thoſe lawful Powers which God hath ſet over us, if we feared him whoſe Powers they are? Durſt we be painted Sepulchres, and mock God with formal flouriſhes of Piety, when our conſciences tell us we are ſtrangers to the power of it? Durſt we make our lives one continued contradiction to the commands of God, and the bleſſed example of his Son Jeſus Chriſt, if we feared him? eſpecially ſince we know how eaſily, and juſtly, God might for our tranſgreſſing but one Command, with another Command diſpatch us to Hell? I would to God theſe Arguments were not too demonſtrative againſt the greateſt part of the ſons of men. But,

Multi dicuntur Chriſtiani ad conſuetudinem Chriſti. *Salvian.*

Secondly, where the fear of God takes poſſeſſion of the heart, it will have an influence upon our Religious Worſhip: For there is a *Timor Cultus*, as well as *Culpæ*; a Devout, as well as Careful fear. Hence it is that fear in Scripture is ſometimes put for the whole duty of Gods Worſhip: as where it is ſaid *Deuter.* 10. 20. *Thou ſhalt fear the Lord thy God, and ſerve him*; it is rendred by our Saviour, *Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerve*: and where it is ſaid *Iſa.* 29. 13. *In vain do they fear me*; it is rendred by Chriſt, *In vain do they worſhip me*, &c. Thus *David* profeſſeth his fear of God ſhall be expreſſed, *Pſal.* 5. 7. *In thy fear will I worſhip toward thy holy Temple.*: that is, I will adore thee with ſuch expreſſions of humility and reverence, as are moſt juſtly due from a ſinful creature to a Glorious Creator.

Deut. 10. 20. Mat. 4. 10. Iſa. 29 13 Matth. 15. Pſal. 5. 7.

And oh! that there were in mens hearts this Religious fear towards God, when they come to worſhip before him, that they would remember in whoſe preſence they are, whoſe Word it is they hear, and how glorious that Majeſty is to whom they addreſſe their ſupplications! Surely were theſe things duely conſidered, mens behaviour in the Houſe of God would not be ſo rude, profane and ſcandalous, as generally they are at

O quam tremendus eſt hic locus! *ſayes* Jacob, Gen. 28. 17

this

this day: and if men would remember that God hath made them bodies as well as ſoules, and commanded us to glorifie him in both; they would not think ſuch a reverent deportment of the outward man, as may beſt teſtifie the inward awfulneſſe of their hearts, to be ſo needleſſe and impertinent a thing, as it is at this day imagined; much leſſe would they count it (as ſome do) a δεισιδαιμονία, a ſuperſtitious, over-fearing of God. 1 Cor. 6. 20.

Auguſtus Cæſar being invited by one of his ſubjects, and entertained in a ſlender and irreverent manner, far below his dignity; inſtead of thanking him, gave him a ſmart check, telling him, *Non putavi me tibi adeo familiarem eſſe:* I did not think that you and I had been ſo familiar. So when we behave our ſelves rudely and irreverently in Gods worſhip, hear him ſpeaking to us in his Word, with as little regard, as if we heard the ſtory of *Guy* or *Bevis*; and ſpeak to him in our prayers, as if we ſpake to our fellow or inferiour; God may juſtly ſay to us, I did not think you and I had been ſo familiar, I thought there had been more diſtance to be obſerved between duſt and aſhes, and him who dwelleth between the Cherubims. And no marvel if our devotions return ſo often without an olive branch of peace and comfort; for how ſhall he hear us, who either hear not our ſelves, or pray unto him in ſo irreverent and ſlighting a manner, as if we cared not for an anſwer? But, Sueton. Quomodo te Deus audiat qui teipſum non audis?

Laſtly, this Religious fear will have an influence upon our carriage toward man: that Juſtice and righteouſneſſe, mercy and charity, truth and honeſty, which we cauſe to ſhine forth in our dealings with men, theſe are ſo many letters teſtimonial in our behalf (if they proceed from faith) that we are ſuch as fear God.

Whence was it that *Abraham* did ſuſpect to meet with ſuch injurious dealing at the hands of the *Philiſtins*, that they would kill him, and force his wife, but becauſe he thought, *Surely the fear of God is not in this place?* Geneſ. 20. 11.

place? And *Joſeph*, willing to ſatisfie his brethren (whom he detained as ſpies) that they ſhould meet with nothing but fair and juſt dealing at his hands, gives them this ground of aſſurance, *I am one that fear God*, *Geneſ.* 42. 18. And God himſelf giving this teſtimony of *Job*, that he feared him, proves it by this *medium*, *He is a perfect and upright man.* Theſe then are the two expreſſions of our fear, Piety and Devotion toward God, Juſtice and Uprightneſſe towards man, and theſe muſt not be ſevered; we miſtake foully if we think one will ſerve without the other: ſo that vain is that Phariſaical trick practiſed by too many, little to regard the weighty matters of the Law (as Chriſt calls them) Judgement, Mercy, Fidelity, Conſcientious honeſty, to make no ſcruple of tranſgreſſing the bounds of theſe, but to live in Envy, Hatred, Malice, Uncharitableneſſe; to wallow in Oppreſſion and Violence, Luſt and Uncleanneſſe, Pride and Hypocriſie; in Schiſme, Faction, Sedition, diſobedience to lawful Authorities, and yet think that their profeſſing Religion, and talking of Scripture (oftentimes very unſeaſonably and impertinently) their hearing of Sermons, and making long Prayers, pretending of Conſcience, ſtraining at a Gnat, while they ſwallow a Camel, are proofs ſufficient of their fearing God. Surely what St. *James* ſaith of faith, the ſame I may ſay of fear; *Shew me thy* fear *by thy works*, and not onely by works of Piety and Devotion towards God. Theſe we highly eſteem, but leave them to God to judge of them, who is the great ſearcher of hearts, and knowes with what intention or affection we perform any ſervice to him; but let your light ſhine before men, ſaith Chriſt: ſhew me thy fear by works of mercy and charity, juſtice and equity, if theſe be wanting in the general courſe of thy life, it is a miſtaken-charity to judge thee a man fearing God.

Job 1. 8.

Quid verba audio cum facta videam contraria? James 2.

And

And now having given you this brief account of this first duty, let me beseech you in the words of the Apostle, to passe the time of your sojourning here, in this Religious fear of God; and that I may the better prevail with you, let this consideration be deeply engraven in your memories, that Gods eye is alwayes upon you: *All things are naked and opened to the eyes of him with whom we have to do.* All things lye with their face upward before him, being stript of all false masks, and disguises of Hypocrisie; yea, they have their inside turned outward, τεθραχηλισμένα, being a Metaphor taken from the sacrificed Beast, that was chined down the Back bone, that all the inward parts might more clearly be discerned. *Quicquid facio coram te facio, & quicquid est quod facio, tu melius nosti, quam ego qui facio,* (saith St. *Augustine*) Whatsoever I do, O Lord, I do it in thy presence, and thou knowest it better than I who do it. Were this seriously remembred, it would make us more watchful over our hearts and wayes, and fearful to offend him who spies out all our wayes, and understands our thoughts afar off. What madnesse is it for us so to reverence the presence of some grave man, yea of a very child, as not to dare to venture upon any thing that is uncomely, or dishonest, before them, and yet not to regard the omni-presence of God, and his all-seeing eye, but to commit those sins in secret, which we are afraid the eye of man should see? Men like well the counsel of *Claudius Cæsar* to the young man, *Si non caste tamen caute:* If thou canst not live chastly, sin closely. But foolish man! canst thou sin so closely, as to conceal it from God? And art thou afraid to sin in the light of the Sun, and not afraid to sin in the sight of him who made the Sun, with whom the darknesse is no darknesse at all, but the night is as clear as the day, the darknesse and light to him is both alike. *Psal.* 139. 12. Oh therefore let the consideration of that Glorious Majesty be-

1 Pet. 1 17.

Heb. 4. 13. Resupinata saith *Erasmus.*

Intimè pertentia, saith *Beza.*

Austust.

Psal. 139. 1. 2.

Maxima debetur Pueris reverentia--- *Juven.*

fore whom we ſtand, and that all-ſeeing eye continually looking upon us, cauſe us to walk before him with re-
Heb. 12. 29. verence and godly fear; for our God is a conſuming fire. But the time calls upon me to haſten to the ſecond object of our fear, *The King*.

2. *Part.* Fear him we muſt, though not with a Religious, yet a civil fear, yea, and in ſome ſenſe Religious; that is, for conſcience ſake, and out of a Religious aim and deſign, to obey God in this, and all other commands of this nature. For all obedience to Magiſtrates, ſupreme or ſubordinate, is to be performed *propter Deum*, for Gods
1 Pet. 2. 13. ſake, 1 *Pet.* 2. 13. So that not to reverence that Authority which God hath ſet over us, is not only an act of incivility and diſloyalty, but of irreligion and Atheiſm; becauſe in the contempt of that Authority, there is included a contempt of God, who did eſtabliſh it. As God ſaid to *Samuel*, when the people kick'd at his go-
1 Sam. 8. 7. vernment, *They have not rejected thee, but they have rejected me*. And when the *Iſraelites* murmured againſt *Moſes* and *Aaron*, *Moſes* tells them plainly, *your mur-*
Exod. 16. 8 *murings are not againſt us, but the Lord*.

If you aſk me where in this fear of the King conſiſts, I anſwer, firſt generally; in an awful framing and compoſing of the whole man to his Authority. More particularly, We muſt reverence him in our thoughts, ſpeeches, and actions.

Firſt, We muſt reverence him in the thoughts of our hearts. This is that Honour which St. *Peter* calls for,
1 Pet. 2. 17. *Fear God, Honour the King*. Honour is properly the acknowledgment of ſome excellency in the Perſon honoured; which acknowledgment is teſtified by Reverence, and Obſervance anſwerable thereto. Thus the
2 Sam. 18. 3. Subjects of *David* honoured him, when in their thoughts they eſteemed him worth ten thouſand of themſelves. And that we may have a reverent eſteem of him whom God hath ſet over us, let us ſeriouſly conſider two things:

things: first, the eminency of his place. Secondly, the benefits that flow unto us from his Government.

First, His Place is so high, that within his own Dominions he is next unto God, and no man, or Order of men above him. This every man knowes to be the language of our Lawes; and is it not the language of Gods Word also? *Submit your selves to every Ordinance of man, for the Lords sake, whether to the King as supreme, or unto Governours sent by him.* Thus when *Saul* was advanced to be King over *Israel*, he is said to be made an Head over the Tribes, 1 *Sam* 15. 10. *Super Imperatorem nemo est, nisi qui fecit Imperatorem.* None (saith *Optatus*) is above the Emperour, but God who made him. *Colimus Imperatorem ut hominem à Deo secundum, & solo Deo minorem.* We reverence the Emperour as next unto God, and inferiour only to him. And the same Father elsewhere saith, He is *à Deo primus, post Deum secundus, & soli Deo subjectus*: this was unquestionable Divinity in the Primitive times. In the first constitution of Government among the *Israelites*, the power of calling Assemblies either for War, or making Lawes, is invested in *Moses* the supreme Magistrate, *Numb.* 10. 1, 2. The use of both the Trumpets is committed to him, and no man must blow them without his leave: And thus the King is Supreme in all causes, and over all persons Ecclesiastical. The Ark of God is not to be removed to *Jerusalem* without *David* appointment, 1 *Chron.* 15. 4. He *assembled the children of Aaron and the Levites*, for that end; and he afterward distributed them into several Orders, to wait by course at Gods Altar. And thus *Asa, Jehoshaphat, Hezekiah* and *Josiah*, improved their Authority for the Reformation of Religion, and restauration of Gods Worship, from those corruptions wherewith it was depraved. Thus in the Christian Church, the Power Ecclesiastical was subordi-

1 Pet. 2. 13.

Optat. contra Parm. li. 3. Tertull. ad Scapul.

Erunt tibi: See Bish. *Andr.* his Serm. on that Text.

1 Chr. 24.

nate to the Power Imperial; General and National Councils being called by the Authority of Kings and Emperours for many hundred yeares after Christ; the supremacy of Pope, or Presbyterian Consistory above the King, in matters Ecclesiastical, was not then once dreamed of. Let the emineney therefore of the Kings place, work in your hearts a reverent esteem of him.

1 General Council was called by *Const.* M. 2 by *Theod.* 3 by *Theod.* 2. 4 by *Martianus.* 5 by *Justinianus,* 6 by *Constantin. Barbatus,* 7 by *Const.* and *Irene* 8 by *Basilius*; and the like power had all Christian Kings in their Dominions, till the Council of *Lateran.* An. 1180.

Secondly, The benefits of his Government are so great, that the welfare of Church and Kingdome depends (next under God) upon his pious and prudent administration. He is, first, the Defender of our faith, in maintaining the true worship and service of God; In which respect especially he is called by the Prophet *Esay, Nutricius Ecclesiæ*, the Nursing Father of the Church. To this purpose our Kings have the holy Scriptures committed to them at their Inauguration. And as the Kings of the *Jewes* were *Custodes utriusque Tabulæ*, so our Kings are *Custodes utriusque Testamenti.* Secondly, He is Preserver of our Peace, preventing by his wisdome, and suppressing by his power, Insurrections at home, and repelling Invasions from abroad.

Esay 44. 13.

Hence it is that the King is stiled, both by the Scripture, and by Heathen Writers, Ποιμὴν λαῶν. The Shepheard of his People; to feed them, guide them, and defend them, one from another; the poor from the oppressour, and all from the Wolf, the enemy from without. The Apostle therefore commands us to pray for Kings, that under them we may lead a quiet and peaceable life: a peaceable life, free from civil dissentions, and a quiet life, safe from forein invasions.

Ezek. 34. 23.

1 Tim. 2. 2. ἥρεμον καὶ ἡσύχιον βίον.

Thirdly,

Thirdly, He is Protector of our Lawes; as the Sun is the fountain of light, ſo is the King the fountain of Juſtice; and as the Stars borrow their luſtre of light from the Sun, ſo do the Magiſtrates their Power of Juſtice from the King; the rule of which Juſtice are the Lawes: ſo that if inferiour Magiſtrates ſhall violate the Lawes, they eclipſe the Juſtice of the King, and caſt diſhonour upon his Throne; which indignity to revenge, he hath the Sword committed to him by God, and is appointed *vindex malorum*, to take vengeance on thoſe that do evil; and this Protection of the Lawes is the Preſervation of our Peace, the Defence of our Religion, and the Glory of both. You ſee then the unſpeakable benefits that flow from the good Government of Sovereign Magiſtrates: upon which account *David* is called by his ſubjects the Light of *Iſrael*, he in whom their glory and comfort ſtood, 2 *Sam.* 21. 17. and when *Joſiah* was ſlain, his people lamented him, under the Title of the Breath of their Noſtrils, *Lam.* 4. 20.

Rom 13. 4.

2 Sam. 21. 17.

Lament. 4. 20.

Were it not for Government, one man would quickly be a prey to another, and like the wild beaſts in the foreſt, or the fiſhes in the ſea, the ſtronger would devour the weaker. Sad experience hath taught us what woful confuſions, what tragical deſtructions a Nation is given up to, when Rebellion hath made it Headleſſe, and deprived it of its lawful Governour. *In thoſe dayes there was no King in Iſrael, every man did that which was right in their own eyes*, Judg 17 6. It's noted as the ground of that woful diſorder and confuſion, that was among the *Jewes*, both in matters Civil and Religious: for then *Micah* ſet up a Religion of his own deviſing, and conſecrated his own ſon to be his Prieſt: Then fell the men of *Dan* to plunder and rifle houſes and cities, and enrich themſelves with unlawful ſpoiles: Then fell the men of *Gibeah* to abuſe the Levites wife, and would

not have ſpared the Levit alſo, if they could have come near him: and all this becauſe there was no King in *Iſrael*. The Holy Ghoſt repeats it three times over in that Book, that we might take notice of the true cauſe of thoſe diſorders, and (as it were) fetcheth a deep ſigh ſo often as he repeats it.

Theſe then are the grounds of that inward Reverence which we owe to Kings and Sovereign Magiſtrates: when we are truly ſenſible of theſe two things, the Sovereignty and Dignity of their Office, and the benefits that flow from their Government, they cannot but work in our hearts towards them an awful and honourable eſteem.

We muſt uſe to Kings, ῥήμασι βασιλικοῖς. Plut. Apo.

Secondly, We muſt reverence him in our ſpeeches: when we ſpeak to the King, our language muſt be ſuch as may plainly teſtifie that the enditer of it was an humble and reverent heart. Hence the uſual language in which the Ancients did addreſſe themſelves to their Princes, was, My Lord, oh King, or oh King live for ever. So likewiſe when we ſpeak of the King, it muſt be with reverence: We muſt not think our Tongues our own to ſpeak what we liſt of thoſe in Authority. Indeed *Tiberius Cæſar* Emperour of *Rome* hearing how ill he was ſpoken of by the *Romans*, put it off with a jeſt; ſaying, *In Civitate libera Civium linguas liberas eſſe oportet*. It's fit that free Citizens ſhould have their Tongues free to ſpeak their pleaſure: But God, before whom we muſt give account for every vain word, and much more for irreverent and reproachful ſpeeches uttered againſt Magiſtrates, doth expreſly forbid this liberty. *Thou ſhalt not ſpeak evil of the Ruler of thy people*: and St. *Jude* reckons this up among thoſe prodigious ſins wherewith the ſeducers of his time did defile themſelves; *They deſpiſe dominion, and ſpeak evil of dignities*, verſ. 8.

Secon. Exod. 22. 28. Jud. v. 8.

Thirdly, We muſt reverence him in our Actions. Firſt,

First, in our Geſtures; Thus *Araunah* the *Jebuſite*, when he met King *David*, bowed himſelf before him with his face to the ground, 2 *Sam.* 24. 20. and we find the Prophet *Nathan* in the ſame humble poſture before him, 1 *Kin.* 1. 23. Secondly, in caſe of neceſſary defence, we muſt teſtifie our fear of the King, by a ready expoſing of our perſons, and whatever is dear to us, to the extremeſt hazards, for his ſafety and preſervation, reſolving with Loyal *Ittai*, 2 *Sam.* 15 21. *As the Lord liveth, ſurely in what place my Lord the King ſhall be, whether in death or life, even there alſo will thy ſervant be.* Thirdly, In caſe of neceſſary ſupply; by a chearful payment of ſuch Tributes, Taxes and Cuſtomes, as are by Law impoſed upon us. *Render to every man his due, Tribute to whom Tribute*, Rom. 13. 6. 7. Our Saviour Chriſt who commands us to render to *Cæſar* the things that are *Cæſars*, was himſelf taxed for *Cæſar*, whilſt he was in his mothers womb, *Luke* 2. 5. as *Levi* paid tythes in the loynes of *Abraham*. And leſt this ſhould not be thought his own act, when he came to full age, he works a miracle for money to pay tribute. *Matth.* 17. *Conditor* Cæſaris *ſolvit cenſum* Cæſari; *Cæſars* Creator paid *Cæſar* his due; and how ſhall we dare to deny it? Laſtly, we muſt teſtifie our fear of the King, by our obedience to his Commands. *I counſel thee* (ſaith *Solomon*) *to keep the Kings commandement, and that in regard of the Oath of God*; that is, in regard of that Oath which thou haſt taken in the preſence of God, to be his Loyal and obedient Subject. This duty of obedience is every where called for, *Tit.* 3. 1. *Put them in mind to be ſubject to Principalities and Powers, to obey Magiſtrates*: and 1 *Pet.* 2. 13. *Submit your ſelves to every ordinance of man for the Lords ſake, whether to the King, as ſupreme*, &c. Though the Adminiſtration of Power be called θεσεως κτισις, an humane Ordination, or Creation, ſubjectively, becauſe it is executed by

Luk. 2. 5. Heb. 7. 10.

Mat. 17. init. I confeſſe others do underſtand the place, of the Tribute paid to the Sanctuary. See D. *Ham.* Annot. in locum.

by man; and objectively, becauſe it is uſed about the Government of humane ſociety: and chiefly τελικῶς, becauſe the end of that Adminiſtration is for the good of mankind; yet the power it ſelf is ordained of God, and for his ſake to be ſubmitted unto. And this obedience muſt be general, both in reſpect of the Object, every Ordinance of man; and in reſpect of the Subject, * *Every ſoul* muſt *be ſubject to the higher powers.* No man, or Order of men, Spiritual or Secular, is exempted from ſubjection; not the Pope of *Rome*, not the Senate of *Rome*: and if not the Senate of *Rome*, much leſſe the Senate of *England*; for the Senate of *Rome* had once the ſupreme Authority legally inveſted in themſelves *, which the Parliament of *England* never had: and yet now they alſo muſt be ſubject, and that to *Nero*. And this obedience muſt be performed, not onely for fear of wrath, but for conſcience ſake, *Rom.* 13. 5.

* Rom. 13. 1. Vide *Chryſoſtomum, Theod.* & reliq. Gr. Comm. in locum. Qui te tentat ex cipere, tentat decipere. *Ber.* ad Epiſ. *Senonenſem.*

* Till *Julius Cæſar* uſurped it from them.

But the Magiſtrate is wicked, muſt I now obey him?

Anſw. Yes, in lawful things, though he were a *Diocleſian*, or *Julian* *: for the wickedneſſe of man cannot nullifie the ordinance of God. That Doctrine which ſome have vented, that *Dominium temporale fundatur in Gratia*, Temporal Dominion is founded in Grace; that is, That no private man hath right to his poſſeſſions, or publick Magiſtrate right to rule over others, unleſſe himſelf be a gracious perſon, is a doctrine abſolutely deſtructive to Government, yea, to humane ſociety; for if this were once granted, every man who thinks himſelf godly, (and who will not think ſo when advantage is to be made of it) hath liberty to rebell againſt any Magiſtrate, whom he conceives not to be gracious, and to deprive his neighbour of his poſſeſſions, if he judge him not a child of God; this liberty would quickly open a wide gap to all confuſion and diſorder.

* Diſtinguebant Dominum æternum à Domino temporali, & tamen propter Dominum æternum ſerviebant Domino temporali. *St. Aug.* concerning the ſouldiers of *Julian.*

order. Let us therefore ſend back this Doctrine to Hell where it was firſt hatched. Surely what the Apoſtle enjoynes ſervants in reference to their Maſters, is true of Subjects in reference to their Kings; *Be ye ſubject not onely to the good and courteous, but alſo to the froward.* Though King *Saul* dealt moſt injuriouſly with *David*, though he had imbrued his hands in the bloud of 85 Prieſts in one day; though he were poſſeſſed with an evil ſpirit; yet when opportunity had put him twice into *Davids* hands, he would not offer him the leaſt violence, but ſtayes the hands of *Abiſhai*, who was earneſt to have killed him; *Deſtroy him not, for who can lay hands on Gods anointed, and be guiltleſſe?* 1 *Sam.* 26.9. And here obſerve, that the Annointing of Kings doth not betoken any Spiritual Grace that it conferrs upon them, but *Jus Regnandi*, a juſt title to their Crown and Scepter. If they onely are Lawful Kings who are Religious and Gracious, How comes *Cyrus* an Heathen, a ſtranger to the true Religion, to be *Chriſtus Domini*, the Lords Annointed, as he is called expreſly by God himſelf, *Iſa.* 45. 1. And how comes *Saul* to have *ſanctitatem Unctionis*, who had not *ſanctitatem vitæ*? though it were much to be wiſhed that Grace and Vertue were as fragrant in the hearts of all Princes, as the oyl is upon their heads; yet our Allegiance is due unto them, not becauſe they are Religious, wiſe, and Gracious, but becauſe they are inveſted by God with a Lawful Authority, and have a juſt Right to govern their Subjects, either by vertue of their lawful Election, as in Elective Kingdomes, or of Hereditary Succeſſion, as in our own.

1 Pet. 2. 18. πολίταις δεσπόταις.

'Tis true indeed, we muſt not obey an Evil Magiſtrate, nor a good one neither, in his evil and unrighteous decrees. There are *Quæ Dei*, as well as *Quæ Cæſaris*, Things to be rendred to God, as well as to *Cæſar*; and our Allegiance to *Cæſar* muſt not be ſtretched be-

yond the due bounds of that Allegiance which in Baptiſme we have ſworn to the Prince and Captain of our ſalvation, Chriſt Jeſus: Whilſt the Commands of God and the King ſtand in ſubordination, we muſt obey both: but when they ſtand in oppoſition, then the Apoſtles Maxime is good, *Deo potius quam hominibus*, *Acts* 4. 19.

Act. 4. 19.

But if we may not obey them in Evil, may we reſiſt them, and by any force (ſave that of Prayer and earneſt Petition) oppoſe them? For Anſwer hereunto I muſt ſend you to St. *Paul*, who declares the mind of God herein ſo plainly, that he that runs may read it, unleſſe he will wilfully wreſt the Scriptures to his own deſtruction, *Rom.* 13. 1, 2. *Let every Soul be ſubject to the higher Powers, for there is no Power but of God, the Powers that be are* * *Ordained of God*, (the maleadminiſtration of Power is from God permitting it, but the Power it ſelf from God Ordaining it). Now mark the Inference which the Apoſtle makes from hence: *Whoſoever* * *reſiſteth the Power reſiſteth the Ordinance of God, and they that reſiſt ſhall receive to themſelves damnation.* Hereunto agrees that of *Solomon*, who wrote not as a partial Judge in his own cauſe, as ſome have Atheiſtically affirmed, but as a Pen-man of the Holy Ghoſt: He tells us plainly that a King is אלקום against whom there is, (that is, there ought to be) no riſing up: *In quem nemo Inſurgit.* So *Junius* renders the place, *Non eſt qui reſiſtat ei*, ſo *Clarius* the Scholiaſt. Go now, and ſeek for a new Bible to juſtifie thy Rebellious Reſiſtance by, for this I am ſure will not do it; both Teſtaments are flatly againſt thee, neither wilt thou find the leaſt diſpenſation for it from the Doctrines of any (that I read of) in the Chriſtian Church for a thouſand years after Chriſts coming in the fleſh: That noble Army of Martyrs that now ſings Halleluiahs continually to God in Heaven, did make uſe of no other weapons to oppoſe their perſecuting Neroes and Dioclefians, but onely

*Quidedit Conſtantino Chriſtiano dedit Juliano Apoſtatæ. *Aug.*

*The word ἀντιλασσόμενος ſhews what reſiſtance the Apoſtle ſpeaks of, is a violent, forcible reſiſtance, or riſing up in arms againſt the Power. ὁ ἀντιλεγόμενος *Heſych.* explains it Pro. 3. 3.

onely Prayers and tears: not for that the Christians did want power for to resist; Hear what *Tertullian* pleads for them; If (saith he) we would deal with you like professed Enemies, *deesset nobis vis numerorum & Copiarum*? should we want force of Numbers or armed Souldiers? No, saith he, *Vestra omnia Implevimus, &c.* your Courts, Cities, yea, and Camps are full of us: and *Cui non bello Idonei*? what war are we not fit for, *Qui tam libenter trucidamur*? Sutable hereto is the Testimony of St. *Cyprian*, who lived not long after *Tertullian*: None of us (saith he) being persecuted resisteth; *Quamvis nimius & Copiosus noster sit numerus*, though our number be far the greater: The Army of *Julian* though it consisted most of Christians * did fight many battels for him, but never for themselvs against him, notwithstanding his great cruelty and oppression. And if you ask St. *Augustine* how Paganisme came to be vanquished, and Christianity to prevaile, he will tell you it was, *non à repugnantibus, sed à morientibus Christianis*, not by Christians resisting, but by Christians dying. Resisting, opposing, deposing, Murthering of Soveraign Magistrates under colour of Religion, was first taught and learnt in the School of Pope *Hildebrand*, or *Gregor.* 7. And since maintained by those whose deeds are too often a contradiction to their Name, the Jesuits. But it hath ever been disclaimed by all sober Christians as false and scandalous to Religion, and destructive to the welfare of Churches and Kingdoms, as woful experience hath taught us: And those that in these latter times have maintained the contrary (notwithstanding their pretended hatred of Popery) have sharpned their weapons at the forge of these *Philistins*, and borrowed Arguments from the Jesuites to defend their seditious Tenents: And no marvel, since Jesuits and Sectaries will as easily be reconciled when Kings are to be dethroned, as *Herod* and *Pilate* were, when Christ was to be Crucified: They are like *Sampsons* Foxes,

Tert. Apol. 6. 37.

* As appears by the Thebæan Legion which were butchered by *Maximianus*. *Cypr.* adv. Demetrianum.

* Christianissimus was their Acclamation to *Jovinian* *Aug.* Epist. 42.

Circa Ann. Christi 1079.

though their heads look contrary ways, yet are they tyed together by the Tayls in ſundry dangerous and fiery Doctrines and Practices, whereby they have ſet the Chriſtian world on fire: And thus much for theſe two Objects, *God and the King*, conſidered apart by themſelves.

A word or two of them as they ſtand in conjunction together: *Fear the Lord and the King*: They are here joyned together in One Act or Duty, fear them both, and not here onely by *Solomon*, but elſewhere by Chriſt himſelf, *Matth.* 22. 21. *Render to Cæſar the things that are Cæſars, And to God the things that are Gods*: *God* and *Cæſar*, and the duties that belong to them ſtand cloſe together in one Verſe: And from this conjunction we may learn thus much, That in vain do men pretend to the fear of God, where the fear of the King is not joyned: And (except we will think St. *John* a poor Logician) the ſame Arguments he uſeth to prove that we cannot love God unleſſe we love our Brother, will ſerve us inſtead to prove that we cannot fear *God* unleſs we fear the *King* alſo. Obſerve how the Apoſtle argueth, 1 *John.* 4. 20, 21. *If any man ſay, I love God, and hateth his Brother, he is a Lyar, For he that loveth not his Brother whom he hath ſeen, how can can he love God whom he hath not ſeen?* The ſtrength of the Apoſtles Argument *ab Impoſſibili* is built upon the Image of God, which is inſtamped upon our Brother, both as a man, and as a Chriſtian, which whoſoever loves not, cannot love him whoſe Image it is: For he that loveth him that begat, loveth him alſo that is begotten of him: *Cap.* 5. 1. The Argument holds as ſtrongly in the Point we have in hand: If any man ſay I fear God, and yet fears not the King, he is a Lyar; for he that feareth not the King whom he hath, or may ſee, how can he fear him whom he hath not ſeen? And the Foundation upon which the Argument is built, is (as afore) the Image of God which is inſtamped upon Kings, not general only,

1 John 4. 20, 21.

1 Joh. 5. 1.

as men, or as Chriſtians, but more peculiar, and farr more viſible as they are Kings; being cloathed with his Authority, *Prov.* 8. 15. *Cujus juſſu homines naſcuntur hujus juſſu & reges conſtituuntur*; *Irenæus*: By whoſe command men are created, by his command are Kings ordained: *Inde eſt Imperator unde & homo antequàm Imperator. Tertull.* By him is the Emperor, by whom he is a man before he be Emperor: *Inde eſt illi poteſtas, undè & Spiritus,* from him he hath his power, from whom he hath his breath. Therefore, their Throne is called Gods Throne. 1 *Chron.* 29. 23. *Solomon* is ſaid to ſit down upon the Throne of God: They have his Spirit of Government beſtowed upon them, As *Saul* when he was annointed King over *Iſrael*, *God gave him another heart.* 1 *Sam.* 10. 9. Yea, they are marked for himſelf, by his own Royal *Dixi. Pſal.* 82. 6. *I have ſaid ye are Gods.* So that the Argument proves invincible: Kings having ſo eminent an Image of God inſtampt upon them. It is impoſſible in very Reaſon to fear one, unleſſe we fear the other alſo.

Tertul. in Apol. 1 Chron. 29.23. 1 Sam.11.6. Non quod naturâ ſint dii, ſed quod virum officium ſit ordinatio divina. Brent.

Another Argument by which St. *John* proves it impoſſible to love God, unleſſe we love our Brother, is drawn from the Authority of God commanding both. *Verſ.* 21. *This Commandement have we received that he that loveth God, ſhould love his Brother alſo*: And have not we received the ſame Commandement, that he that fears God, ſhou'd fear the King alſo.

By this that hath been ſpoken you may plainly ſee, what ſtrain they are of that teach men to be Religious Rebells, teach a new way of fearing God, without fearing the King; Men that fear not to ſpeak evill of Authority, encourage their ſeduced Proſelites to oppoſe it, depoſe it, indeed what not? and yet forſooth would be thought the onely men in the Land that fear the Lord: Surely if this be Religion, it is ſuch a one as ſaies there is no God: You ſee

God

God hath joyned these two together, *Fear God and the King*: And what God hath thus joyned, none but an Atheistical Hypocrite dares go about to put asunder.

And yet I beseech you observe the order in which these words do stand: First, *Fear God*, *and* then *the King*; Let your loyalty to the King be founded upon true piety to God, and not upon worldly advantages. Evidence your selves to be good Christians by your religious fear of God, and then the better Christians you are, the better Subjects you will be. Every wicked man is a bad Subject, for, besides that it is not likely that he should be faithful to his Prince that is false to God, (as *Constantius Clerus* said long ago) his sins are as so many Treasons against the welfare and safety of his Prince. Remember that of the Prophet *Samuel*. 1 *Sam.* 12. 25. *If ye do wickedly ye shall perish, both ye and your King*: He doth not say, *If ye doe wickedly, ye* onely *shall perish*, or if your King do wickedly you *shall perish*, or if your King do wickedly, he shall perish, (though Princes are no more exempted from judgments then private men) but *if ye do wickedly, ye, and your King shall perish*: so neer is the Relation between King and Subject, that the sin of the one reacheth to the judgment of the other, and the punishment of the one is the smart of both. And thus I have done with that part of *Solomons* Advice, which directs us what to do. *Fear thou the Lord and the King.*

3. *Part.* Lend me your patience a little further, whilst I speak a few words on that part of his Advice which directs us what to avoid. *Meddle not with them that are given to change.*

Shonim. The Hebrew word שונים is plenteous in signification, and therefore variously rendred by Translators.

Syr. The *Syriak* renders it: *Meddle not with Fooles.*

and

and indeed well may they that neither fear God nor the King be called fools, for they are no better than Practical Atheists, which are the worst kind of fools; such as *David* speaks of *Psal.* 14. 1. *The fool hath said in his heart there is no God.*

The Septuagint reads the words thus: Fear God and the King, καὶ μηθ' ἑτέρῳ ἀτῶν ἀπειθήσεις. Be disobedient to neither of them; which counsel though it be very good, yet agrees not with the original. Septuag.

The vulgar Translation reads it, *cum detractoribus ne commiscearis*, meddle not, or be not mingled with Detractors, such as have teeth in their tongues, to gnaw the names and honours of the Rulers of the people. As *David* said of his enemies, that their teeth were spears and arrows, and their tongue a sharp sword, *Psal.* 57. 4. And indeed disobedience to lawful authority doth usually begin here at detraction and Calumny: Here began *Korah's* Sedition; Ye take too much upon you, ye *Moses* and *Aaron*. So *Absalom* makes way for his Rebellion, by detracting from his Fathers Government, 2 *Sam.* 15. 3. See thy matters be right: but right or wrong, here's no man deputed of the King to hear thee; no body to do justice in the Land: Oh that I were made a Judg, that men might come to mee, and I would not fail to do them justice! And here began all our miserable confusions: having surfeited of a long Peace, and being mad for a change, men thought there was no readier way to bring it about then by slandering the footsteps of Gods Anoynted, defaming him, and libelling against him, as if he had been a *Phalaris*, or *Dionysius*: when as impartial History must needs represent him to future Ages in a far different Character; and that he was indeed too good for so bad Subjects.

Vulg. Vide Bishop *Andr.*

Shimei's Rayling commonly ends in Sheba's Rebellion. Numb. 16. 3.

Our former Translation runs thus: Meddle not with the Seditious, that is, those that with *Sheba* blow

blow the Trumpet of Rebellion, and ſay we have no portion in *David*: And that we may take heed of medling with ſuch, conſider I pray you that the Author of all Sedition is the Devil; who as he works in the Children of Diſobedience, ſo he ceaſeth not by his peſtilent ſuggeſtions to ſtirr them up, ſometimes ſecretly to undermine Authority, ſometimes openly to riſe up againſt it; that he might hereby diſturb the Order and Peace of the World, and weaken the Power, and hinder the Proſperous Succeſſe of Religion: *Satan* was a Mutineer in Heaven, and for his Sedition expelled from thence; and having no Peace in himſelf, he is unwilling that we ſhould enjoy any, and therefore he makes it his buſineſs to blow the Coals of Sedition in the hearts of his Vaſſals againſt Lawful Authority: Sedition then being the Devils buſineſs, what a Scandal is this to Religion, that men profeſſing themſelves Saints, ſhould be ſo buſie in driving on the Deſigns of Satan?

If this will not prevail, let the ſad and diſmal conſequents of our late Seditions for ever deterr us from medling with any more *Curſe yee Meroſh's*; whereby we were engaged in a moſt furious, bloudy, and unnatural War, which ended at length in the change of our antient Government both Civil and Spiritual, in the Horrid Murther of our lawful Soveraign, in the Subverſion of our Laws, Liberties, and Properties, and the (almoſt) baniſhing of Religion, Juſtice, and Charity out of the Land.

I read a ſtory in *Plutarch* how the tayl of the Serpent Rebelled againſt the head, becauſe it guided the whole body, and drew the tayl after it whitherſoever it pleaſed: Hereupon the head yielded that the tayl ſhould rule: The ſad iſſue whereof was this, that the tayl being ſmall, and wanting eyes, drew the whole body, head and all, through ſuch narrow creviſes, clefts, and thickets,

thickets, that it ſoon brought the Serpent to deſtruction: Thus we who would not ſubmit to the Government of our Lawful Head, fell at length under the Dominion of the Tayle, the loweſt, and worſt of men, which had reduced the Nation to all imaginable extremities on this ſide deſtruction.

But our laſt Tranſlation runs; *Meddle not with them that are given to change.* *Pliny* ſpeaks of a ſwimming Iſland, that never appeares a whole day in one place: and *Caryſtius* ſpeaks of a Flower that changeth colour three times a day. How fit Emblems are theſe of many in this generation, who are ſtill adding or detracting, or changing, or ſome way or other introducing ſomething New in Religion or Government, Eccleſiaſtical or Civil: whoſe fickle and inconſtant humours, ſhould thoſe that are in Authority go about to gratifie, at leaſt in every thing they ſhall deſire a change of, they would but proſtitute their Authority to contempt, and be put to as hard a task to ſatisfie them, as the Taylor, who was to make a Coat for the Moon, which was alwayes changing. It is not long ſince ſome in this Nation were like children, every week for a new Baby, changing as often in their Religion and Government (if at leaſt I may call either ſo, being but like a Beares whelp unlickt, into any forme) as we change in our faſhions: And when we had wearied our ſelves with ringing changes, what gained we by it, but the brand of Infamy among all Nations, and the perpetual entaile of an Egyptian Bondage and Slavery upon us and our poſterity, had not God in mercy cut off the entail: Did not our going about to change the Government of the Nation into a Commonwealth, prove our Common Woe? and did we not ſpend all our ſubſtance upon State-Empericks, that made a private gain to themſelves of our publick calamities? and through an itch after

Plin. Nat. Hiſt.

Novelties, did we not fall at laſt into the hands of wild Phanaticks, who, had they had time with *Phaeton* to ſettle themſelves in the Chariot of the Sun, they would undoubtedly have conſumed all before them; for, during that ſmall time of their tyranny, they drove on ſo furiouſly, that the props and pillars of Religion and Juſtice were overturned, and our Laws and Liberties lay gaſping ready to breath and bleed out their laſt. But, bleſſed be the Lord, who, when three Kingdomes and the Church of God in them, were like *Iſaac* upon the Altar, ready to be made a ſacrifice to the fury and phrenſie of miſguided zealots, ſuddenly ſtept in between the Knife and the Sacrifice, and reſcued us out of the very Jawes of Deſtruction.

And yet there are ſtill ſome men, inſenſible of the former Judgements under which we languiſhed, and the preſent mercies wherewith God hath refreſhed us: whoſe itch after Innovation, will not ſuffer them, or the Nation to be quiet; and though they know not how to change for the better, yet a change they muſt have, that they may not ſeem all this while *ſine ratione inſanire:* A change of the Antient Fatherly Government of Epiſcopacy, into a new Tyrannical Presbytery: a change of ſet formes, into indigeſted *extempore* effuſions: or if ſome, out of deſigne more than Conſcience, be reconciled to Formes, yet nothing will pleaſe them unleſſe the Antient Liturgy of the Church, compiled with great advice and deliberation, be laid aſide, and a new one of their own deviſing introduced in its room: And this were a change indeed! which I hope mine eyes ſhall never behold. And yet if they cannot have their will herein, they fall to their old trade of ſlander and detraction, having learned *Fortiter calumniari ut aliquid adhæreat,* to throw dirt enough upon Governours, that ſome at leaſt

leaſt may ſtick. My Brethren, Meddle not with theſe changers, ſo as to aſſiſt them, either with your Counſels or Prayers, with your Perſons or purſes; let our dear bought experience make us wiſe for the future, and not ſuffer our ſelves to be twice entangled in the ſame ſnare; unleſſe we be a People fit onely for the Hoſpital *d' Incurabili*, we ſhall not ſuffer our ſelves to be gulled out of our Loyalty and Duty any more, with any pretences of Religion or Liberty, thoſe fair Masks that have covered the deformed face of many a wicked deſign.

To conclude, you have ſeen your Duty what to do, and what to avoid; I beſeech you let it be your ſerious care to practiſe it; And as many as walk according to this rule, the God of Peace and Order ſhall give unto them (if not peace with turbulent and unquiet men, yet) the bleſſing of internal peace of conſcience, and eternal peace with himſelf, which paſſeth all underſtanding.

FINIS.

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